



RIDAWIYYAH
HIDDEN TREASURE OF KNOWLEDGE

Islamic rights of deceased parents

English translation of an extract of the Urdu Risalāh al-Ĥuqūq lī Tarhī al-Ūqūq
by Alahazrat Imām Aĥmad Riḍā Khān al-Qādirī al-Baraylawī رَحْمَةُ اللهِ



Translator:

Muhammad Ahmad Raza al-Qadiri al-Nuri

❁ Islamic rights of deceased parents ❁

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by Alahazrat Imām Aĥmad Ridā Khān al-Qādirī al-Baraylawī ﷺ

IMĀM AĤMAD RIDĀ KHĀN
(d. 1340/1921)

Translation by

Muhammad Ahmad Raza al-Qadiri al-Nuri



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Translator: Muhammad Ahmad Raza al-Qadiri al-Nuri

Proof-reader: Muhammad Abdul Mannan al-Qadiri

Foreword



All praise belongs to Allāh ﷻ. Peace and blessings upon his last Messenger Sayyidunā Muḥammad, and upon his noble household and upon all his noble companions.

After the launch of the book of the *Charismas of Tāj al-Sharīāh* ﷺ on his official memorial day [úrs], which was surprisingly well received, and all praise belongs to Allāh alone, I present to you on July 20, 2020, the Gregorian date on which ḥudūr Tāj al-Sharīāh Muftī Akhtar Ridā al-Qādirī al-Azhārī ﷺ left this mundane world, a humble attempt at an English translation of a fragment of the vigorous Risalāh al-Ḥuqūq li Tarhī al-Úqūq by Imām Aḥmad Ridā Khān al-Qādirī al-Baraylawī ﷺ. The Risalāh is found in the magnus opus al-Fatāwā al-Ridāwiyyah in volume 24, page 391.

In summary, it is about what someone still should to do for his parents after their demise. I urge that this work be passed on to anyone who has lost one or both of their parents because I felt my heart was very softened by reading it. And it does not take much time, as it takes 30 minutes to complete in a slow phase.

As you may notice, this is a very small book, but I can assure you that it is substantively vigorous. The reason I chose to publish this small of an excerpt is congruently indicated as what the khalīfah of Muftī-i Aázam Hind Államah Muftī Fayḍ Aḥmad Ūwaysī ﷺ said, “*Today, the readers of voluminous books are disappearing from this world.*”

I want to manifest my gratitude to Allāh ﷻ and his noble Messenger Sayyidunā Muḥammad ﷺ, and Sayyidi Alahazrat ﷺ for this strenuous work, and as well my *murshid* ḥudūr Tāj al-Sharīāh ﷺ. Also, the people who succoured me during the work, that is, Janāb Ábd al-Mannān

al-Qādirī ṣāhib, for taking out his valuable time in reviewing the translation from the very first letter to the very last letter of the book. And the team of Ridawīyyah Letters in taking care of the typesetting, layout, design and everything needed to publish it.

May it be accepted through Ārif Billāh Āllāmah Muṣṭafā Ridā Khān Nūrī's رَحْمَةُ اللَّهِ merits as a means of mercy to me, my parents, the aforementioned people, my family and all faithful deceased. And may I be allowed to thread a congruent path again until my last breath.

الاحقر محمد احمد رضا القادري النوري المستريدي عَفِزَ لَهُ

٢٤ رَجُلُ الْقَدْرَةِ ١٤٢١ - 19th of July, 2020

Amsterdam, the Netherlands

Question: Allāh ﷻ have mercy on you! What is your statement in this matter that what rights do parents still have over their children after death?

Answer:

1. The first right after their demise is the funeral ritual; bathing [*ghusl*], wrapping in shroud [*kafan*], prayer and burial. And to uphold in these the Sunan and advisable [*mustahab*] acts that offer them hope for virtue, blessings, grace and happiness.
2. Constantly supplicate for their forgiveness, never be oblivious about it.
3. Continuously pass on to them the rewards of alms and the deeds of goodness and piety. Do not lose your perseverance here. Read your prayers together for them, fast for their sake too. On the contrary, whatever good you do, grant all its reward to them and to all Muslims so that all reward will reach them, and none of the reward will diminish. It is more likely to gain an immense increase.
4. If they have a debt with someone, immediately try to pay it off. And be convinced that paying their debt with your own funds is the happiness of both worlds. If you are not competent, ask for help in this act from friends and relatives, then from the people of goodness.
5. If an obligation [*fard*] remains for them, you must perform the act to the extent that your ability allows. Ĥajj is not performed, then perform the Ĥajj on their behalf or have someone else do it. Zakāt or Ūshr is left on them, then accomplish it. Prayers or fasting are left over, then make up for compensation [*kaffārah*]. So, deduce the preference, whereby you equifinal try to absolve their responsibility.
6. Whatever legal legacy they have left, try to accomplish it as much as possible, even if it is not legally necessary upon yourself, even if it is a burden on yourself. For example, half of the property has been bequeathed to a non-heir relative or merely to a stranger, even if more than a third of the legal property has not been left unconfirmed to the heirs, except it is harmonious for the children

to obey the estate and prefer fulfilling their will over one's own desires.

7. Their oath must be fulfilled even after their demise. For example, the parents have vowed that their child will not go to 'this place' or meet 'this person' or that he will do 'this work', after their demise you should not think that they are no longer whose oath must no longer be fulfilled. On the contrary, you must even abide it as they lived, only if it does not violate Islamic law and that part of the oath which only suspends it. In any permitted case even after their demise, it should be abided based on their satisfaction.
8. Visit their grave every Friday. Read Sūrah al-Yāsin in such a voice that they can hear it whilst conveying the rewards to their soul. When passing along that street, never leave without giving salām and al-Fātiḥah.
9. Be well companionable for their families all your life.
10. Uphold the fellowship with their loved ones, always honour and respect them.
11. Never speak badly about other people's parents, making them react badly to your parents.
12. The most serious, universal, eternal right is that whatever sin you have committed should never cause them to suffer in their grave. All these actions will consciously reach your parents. They will be happy seeing your good deeds and their faces will glow and shine with joy. And upon seeing sin, they will then become sad and their hearts will tremble. This is not the parents right to receive grief in their graves as well.

May Allāh, the Most Merciful, the Infinite Forgiver, the Almighty, the Generous, جَلَّ جَلَالُهُ grant us Muslims, by the merit of His kind and merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the success of fulfilling good deeds and abstaining from sin. May the graves of our predecessors always receive light, for they are powerful and we are helpless, they are luxuriant, and we are poor.

وحسبنا الله ونعم الوكيل نعم المولى ونعم النصير ولا حول ولا قوة الا بالله العلي العظيم، وصلى الله تعالى على الشفييع على الرفيع العفو الكريم الرؤف الرحيم سيدنا محمد وآله واصحابه اجمعين آمين والحمد لله رب العالمين-

Now for adequate contentment I will mention a few ahādith from which I, the beggar, has derived these rights:

Ḥadīth 1 – One of the al-Anṣār رَضِيَ اللَّهُ عَنْهُ presented himself in the noble presence of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whilst asking, “O Messenger of Allāh! After the demise of the parents is there any kind of goodness left over for their sake that I can fulfil?” He said, “Indeed! There are four of them: praying for them, supplicating for their forgiveness, fulfilling their legacy, respecting their loved ones, and maintaining well-mannered contact with just their nearby relatives. These are the goodness that are yet to be performed after their demise.” [Ibn al-Najjār¹ narrated it with the story from Abū Usayd al-Sāidī رَضِيَ اللَّهُ عَنْهُ. Al-Bayhaqī² narrated it from him in his Sunan. He mentions that the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “There are four good things for the father’s sake; to pray for him, to supplicate forgiveness for him, to fulfil the legacy, to be well companionable with his family, to respect his loved ones.”

Ḥadīth 2 – The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Well companionship with the parents is that after their demise the children supplicate for their forgiveness.” [Ibn al-Najjār³ narrated it from Abū Usayd b. Mālik b. Zurārah رَضِيَ اللَّهُ عَنْهُ]

¹ Kanz al-Úmmāl: #45934, 16/579

² Sunan al-Kubrā: 4/61-62

³ Kanz al-Úmmāl: #45449, 16/463

Ĥadīth 3 – said the Messenger of Allāh ﷺ, “When one leaves the supplication for his parents, he is cut off from livelihood.” [al-Ṭabarānī⁴ in his al-Tārikh and al-Daylamī narrated it from Anas b. Mālīk رَضِيَ اللَّهُ عَنْهُ]

Ĥadīth 4 and 5 – He ﷺ said, “When any of you do a voluntary good deed, wish it for the sake of your parents so that they will receive its reward and nothing of its rewards will diminish.” [This ḥadīth is narrated by al-Ṭabarānī⁵ in al-Awsaṭ and Ibn Āsākir⁶ of Ābdullāh b. Ūmar رَضِيَ اللَّهُ عَنْهُ And also narrated by al-Daylamī⁷ in his Musnad al-Firdaws from Muāāwiyah b. Ḥaydah al-Qushayrah رَضِيَ اللَّهُ عَنْهُ]

Ĥadīth 6 – A companion رَضِيَ اللَّهُ عَنْهُ presented himself, asking, “O Messenger of Allāh! During my parent’s lives, I was well companionable to them. Now they have passed away, what is the way to be well companionable for them?” He said, “Well companionship after their passing is that you pray for them together with your own prayer and that you fast with them together with your fast.” [This is narrated by al-Dāraqūṭnī⁸]

It means that when you voluntarily pray or fast for some extra reward, you then should reward some of your voluntary prayers to them. Prayer, fasting, or any other good deed you do, at the same time intend to send its reward to them so that they will receive it as well and yours will even not decrease. Since the word ‘together’ indicates this because compliance is mentioned in both. Rather, you should do it together is the most appropriate last reason.

It says in Muḥīt, then in Tātār Khāniyyah then in Radd al-Muḥtār: “Whoever does a voluntary charity [*ṣadaqah*] is better for him to do it for all

⁴ Kanz al-Ūmmāl, al-Ṭabarānī in his al-Tārikh and al-Daylamī from Anas رَضِيَ اللَّهُ عَنْهُ: #45556, 16/482

⁵ Al-Mújam al-Awsaṭ: #6946, 7/479.

⁶ Al-Jāmi al-Ṣaghīr inter-reference to Ibn al-Āsākir: #7943, 2/485

⁷ Al-Firdaws: #6342, 4/109

⁸ Radd al-Muḥtār with inter-reference to al-Dāraqūṭnī: 2/237

believers, for they will receive the reward and the reward in this for himself will not be reduced.”

Ĥadīth 7 – He ﷺ said, “The one who performs the Ĥajj for the sake of his parents or fulfils their debt will be raised amongst the pious on the Day of Judgment.” [This is narrated by al-Ṭabarānī⁹ in al-Awsaṭ and al-Dāraquṭnī¹⁰ in Sunan from Ibn Ābbās رَضِيَ اللَّهُ عَنْهُ]

Ĥadīth 8 – Amīr al-Mu’minīn Ūmar Fārūq-i Aázam رَضِيَ اللَّهُ عَنْهُ had a debt of eighty thousand, at the time of his passing he called his son Ābdullāh b. Ūmar رَضِيَ اللَّهُ عَنْهُ, saying: “My debt, sell my property first. If it is enough, so be it! Otherwise, fulfil it by asking my tribe Banī Ādī. If it is still not enough, ask the Quraysh and besides them do not ask others.” Then he said to his son, “You warrant my debt.” So, he warranted it, and before the burial of Amīr al-Mu’minīn, the elder companions and al-Anṣār witnessed that those eighty thousand will now be his responsibility. Not even a week has passed and Ābdullāh رَضِيَ اللَّهُ عَنْهُ has already repaid the entire debt. [Narrated by Ibn Saād in his al-Ṭabaqāt¹¹ from Uthmān b. Ūrwah]

Ĥadīth 9 – A lady رَضِيَ اللَّهُ عَنْهَا from the tribe of Juhaynah presented herself in the noble presence of the Prophet ﷺ whilst asking, “O Messenger of Allāh! My mother swore to do the Ĥajj. She was unable to fulfil it and she already passed away. Can I fulfil the Ĥajj on her behalf?” He said, “Yes, perform the Ĥajj on her behalf. Had there been a debt upon your mother, would you have it fulfilled or not? Likewise, fulfil Allāh’s debt, for He has the most right to it.” [Narrated by al-Bukhārī¹² from Ibn Ābbās رَضِيَ اللَّهُ عَنْهُ]

⁹ Al-Mújam al-Awsaṭ: #7796, 8/393

¹⁰ Sunan al-Dāraquṭnī: #110, 2/260

¹¹ Al-Ṭabaqāt al-Kubrā: 3/358

¹² Saḥīḥ al-Bukhārī: #1852, #7315

Ĥadīth 10 – He ﷺ said, “When someone performs the Ĥajj on behalf of his parent, the Ĥajj will be fulfilled for him and his parent’s sake. And their souls in the celestials will be happy with it, and to Allāh this person will be written down as a well companionate of his parents.” [Narrated by al-Dāraqūṭnī¹³ of Zayd b. Arqam رَضِيَ اللَّهُ عَنْهُ]

Ĥadīth 11 – The Messenger of Allāh ﷺ said, “Whoever performs the Ĥajj on behalf of his parents, then the Ĥajj will be fulfilled for their sake, and it will be rewarded with an additional 10 Ĥajj.” [Narrated by al-Dāraqūṭnī¹⁴ from Jābir b. Ābdullāh رَضِيَ اللَّهُ عَنْهُ]

Ĥadīth 12 – He ﷺ said, “Whoever performs the Ĥajj on behalf of his parents after their demise, Allāh will record him as liberated from hellfire. And both have the full reward of the Ĥajj in which nothing is actually reduced.” [Narrated by al-Asbhānī in al-Targhīb and al-Bayhaqī in Shúb¹⁵ from Ibn Ūmar رَضِيَ اللَّهُ عَنْهُ]

Ĥadīth 13 – He ﷺ said, “The person who upholds the vow of his parents after their demise and fulfils their debt and does not curse other people’s parents so that they do not curse your parents will be written as the well companionate of the parents, even if he had been disobedient in their lifetime. And whoever does not uphold their vow and does not fulfil their debt, and curses other people’s parents making them curse your parents back, will be written down as disobedient, even if he was a well companionate in their lifetime.” [Narrated by al-Ṭabarānī in al-Awsaṭ¹⁶ from Ābd al-Raḥmān b. Samurah رَضِيَ اللَّهُ عَنْهُ]

¹³ Sunan al-Dāraqūṭnī: #109, 2/260

¹⁴ Sunan al-Dāraqūṭnī: #112, 2/220

¹⁵ Shúb al-Īmān: #7912, 6/205

¹⁶ Al-Mújam al-Awsaṭ: #5715, 6/384

Ĥadīth 14 – He ﷺ said, “Whoever visits both or one of his parents’ grave every Friday, Allāh forgives his sins and he will be written down as the well companionate of his parents.” [al-Imām al-Ĥākim Ārif Billāh al-Tirmidhī¹⁷ narrated it of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ in Nawādir al-Uṣūl]¹⁸

Ĥadīth 15 – He ﷺ said, “The person who visits both or one of his parents’ grave on Friday and reads Sūrah al-Yāsīn there, will be forgiven.” [Narrated by Ibn Ādī¹⁹ from al-Ṣiddiq al-Akbar رَضِيَ اللَّهُ عَنْهُ] And it is further stated: “Whoever visits every Friday one or both graves of his parents whilst reciting Sūrah al-Yāsīn there, as many letters as there are in Sūrah al-Yāsīn Allāh will ordain forgiveness according to all counted letters.” [Narrated by al-Tirmidhī, al-Khalīlī, Abū Shaykh, al-Daylamī, Ibn al-Najjār, al-Rāfī and so on, from Umm al-Mu’minān al-Ṣiddiqah and she from her noble father al-Ṣiddiq al-Akbar رَضِيَ اللَّهُ عَنْهُ and he from the Prophet ﷺ]

Ĥadīth 16 – He ﷺ said, “Whoever visits with the intention of blessings to one or both of his parents’ graves receives the reward in likeness for completing the Ĥajj. And whoever visit oftentimes his parents’ graves, the angels will come to visit his grave.” [al-Ĥākim, al-Tirmidhī and Ibn Ādī narrated it from Ibn Ūmar رَضِيَ اللَّهُ عَنْهُ]

Imām Ibn al-Jawzī al-Muḥaddith in his Ūyūn al-Ĥikāyāt with his own narrator chain narrates from Muḥammad b. al-Ābbās Warāq, saying, A person travelled with his son, during the journey the father died. It happened in a jungle around fragrant trees, the son buried it underneath and travelled to where he intended to go. He returned and came to the same place at night, but did not go to his father’s grave. Then he suddenly heard a voice say, “I see you settle in this jungle at night and you do not feel the need to converse with those under these trees. However, the inhabitants who are under these

¹⁷ Not to confuse with Imām Muḥammad b. Yūsuf al-Tirmidhī of the known canon Jāmi al-Tirmidhī.

¹⁸ Nawādir al-Uṣūl: p. 24

¹⁹ Al-Kāmil Ibn Ādī: 5/1801.

trees are such people that if you were in their place and they would pass by and return here, they would send their greetings over your grave.”²⁰

Ĥadīth 17 – He ﷺ said, “The one who wants to be well companionable for his father in his grave must be well companionable for his loved ones and friends.” [Narrated by Abū Yālā²¹ and Ibn Ĥibbān from Ibn Ūmar رَضِيَ اللَّهُ عَنْهُمَا]

Ĥadīth 18 – He ﷺ said, “The well companionate of the father is he who is well companionable for his loved ones.” [al-Ṭabarānī²² narrated it in his al-Awsaṭ of Anas رَضِيَ اللَّهُ عَنْهُ]

Ĥadīth 19 – He ﷺ said, “Verily, the well companionate of the father of all companions is the person who is well companionable towards his loved ones after his father’s death.” [The noble scholars Imām Aḥmad, al-Bukhārī in his Adab al-Mufrad, Muslim in his saḥīḥ collection, Abū Dāwūd, and al-Tirmidhī, narrated it from Ibn Ūmar رَضِيَ اللَّهُ عَنْهُمَا]²³

Ĥadīth 20 – He ﷺ said, “Keep seeing the loved ones of the parents, do not break the relationship with them, for Allāh will dim your light.” [Narrated by al-Bukhārī in Adab al-Mufrad, al-Ṭabarānī in al-Awsaṭ²⁴ and al-Bayhaqī in Shūb from Ibn Ūmar رَضِيَ اللَّهُ عَنْهُمَا]

Ĥadīth 21 – He ﷺ said, “Every Monday and Thursday the deeds are shown to the Prophet of Allāh ﷺ, and every Friday to the Prophets عَلَيْهِمُ السَّلَام and the parents. They become happy by the good deeds and their

²⁰ Sharḥ al-Ṣudūr inter-reference to Ūyūn al-Ĥikāyāt: p. 91

²¹ Musnad Abū Yālā: #5643, 5/260

²² Al-Majmā al-Awsaṭ: #8299, 8/149

²³ Adab al-Mufrad: #40. Saḥīḥ al-Muslim: #2552, 2/314. Sunan Abū Dāwūd: #5143. Jāmi al-Tirmidhī: 1903.

²⁴ Majmā al-Awsaṭ: #8628, 9/288. Kanz al-Ūmmāl inter-reference to Ṭūs: #45460, 16/464

faces become completely shiny. So, fear Allāh and do not hurt your deceased with your sins.” [Narrated by al-Imām al-Ĥākim²⁵ from his father Ábd al-Áziz رَضِيَ اللَّهُ عَنْهُ]

All in all, the parents have no such right, in which man is ever exempted. They are the reason for his life and existence. So, every favour in this world and the afterlife he will receive is all thanks to them. Because every favour depends on existence and the cause for its existence is due to them. Thus, having merely parents already legislates a grandiose right, which never can be shirked. Nor in their efforts of his upbringing, suffering for his relief especially the pain of the mother during his settlement in the womb, during birth, and while feeding. How can the appreciation for them ever be fulfilled! In short, they are his phenomenon of refuge, grace and providence of Allāh جَلَّ جَلَالُهُ and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Whence, Allāh جَلَّ جَلَالُهُ mentions their right alongside His right in the glorious Qur’ān,

أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ

*“therefore, be thankful to Me and to your parents.” [31:14]*²⁶

In a noble ḥadīth it says that a companion رَضِيَ اللَّهُ عَنْهُ presented himself whilst asking, “O Messenger of Allāh! There is a pebbly road that is so hot that when meat is placed on it, it gets cooked. I lifted my mother on my back for six miles. Am I now exempted from her right?” The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “The shocks in the pain of your birth that was felt has probably been compensated for one shock.” [Narrated by al-Ṭabarānī²⁷ in al-Awsaṭ of Buraydah رَضِيَ اللَّهُ عَنْهُ]

²⁵ Nawādir al-Uṣūl: p. 213

²⁶ Kanz al-Īmān translation by Mawlānā Áāqib Farīd al-Qādirī.

²⁷ Kanz al-Úmmāl inter-reference to Ṭūs án Buraydah: #45506, 16/473
Majmá al-Zawā'id inter-reference to al-Ṭabarānī, 8/137

O Allāh عَزَّوَجَلَّ deliver us from disobedience and give us success in fulfilling the duties. Amīn. Amīn. By Your mercy, O Most Merciful of those who show mercy. And Allāh's peace be upon Sayyidunā wa Mawlānā Muḥammad, and upon his progeny, and upon his companions. Amīn. And praise be to Allāh, Lord of the universe. And Allāh knows best.

An English translation of an extract of the Urdu Risalāh al-Ḥuqūq li Tarhī al-Uqūq as recorded in Fatāwā al-Ridāwiyyah.

Alahazrat Imām Aḥmad Riḍā Khān al-Qādirī al-Baraylawī رَحْمَةُ اللهِ عَلَيْهِ was asked about the rights of the parents over their children after their death. In response, he summarized 12 rights of the deceased parents over their children, then showed 21 aḥadīth that he had selected.

This is not just a general question and answer paragraph, but you will feel your heart soften by reading this and you will feel increased love for your parents.

This book is very good for those who have lost their parents and still want to feel connected to them. It will bring new insights into how you can do good deeds for them while they are gone.

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